659 was accomplished without any European power bearer making his
571 appearance and any sense of compulsion being created--the people clearly considered the boundaries advocated by the government to be in the popular interest. Yet the bonds of solidarity this being formed do not strengthen the unity of the so-called Waseta tribe but the unity of the Higaturu council area as a whole.

628 In this section I have said little about Inonda, because
619 I did not have time to clarify what "tribe" Inonda really belongs.
[114] Williams' tribal map shows Inonda as Sausha; Crocombe and Hogbin describe Sausha, quite correctly, as a clan resident near the settlement of Dobuduru (where the people speak a different dialect, presumably that which Williams called Dirou). Clearly, the task of establishing "tribal" units in this district would need to be done again, if it is worth doing at all, which I doubt, for reasons already given.

Section 5: Contacts With Other Orokaiva

628 Generally, contacts outside the "Waseta tribe" are sparse.
[582] During the year, only one visit was made to Sivepe, in a kinship
[574] context, by persons from another district. This was a group from Kokoda, where a Sivepe man married 40 or more years ago, and the visit was from that man's children. Several Sivepe persons quoted as an ancestor a woman from Ajoro, a village close to Inonda. It turned out that all these linkages were due to one single event, namely the capture by the Isivita people of three Ajoro women during a raid. Two of these found their way to Carombi where they
[424] married; the third woman's son came to live in Sivepe. Descendants of the Sivepe man continue to exercise each year their hunting
[572] rights at Ajoro. I could not find other references to ancestors beyond the "Waseta tribe" apart from these. Some people mentioned a friend, but rarely more than one, who came from another "tribal" district. Often these friends were found during employment, or at the mission school, or they were persons with special roles in mission or government, who had come to the Sasembata district in the course of their jobs. When women had such friends, it was more
[526] often due to a kinship link. An interesting example of the extending of such links under modern conditions occurred when a man from Sasembata village, employed in Kokoda, invited a number of fellow workers to Sasembata for a football game. These men were likewise in Kokoda for employment and came from the Aiga district.

659 When the members of the "Waseta tribe" were accommodated at
731 Ilimo, they were not only the guests of the government which
574 supplied food and other comforts, but also of the people of Ilimo village who had agreed to the camp being established. From the little I could find out about relationships between hosts and

should be formed . . . (and that) as a result of their activities the white people would leave Papua and the villagers would be in charge of their own affairs." This type of cooperative movement was stimulated after the war, and included putting crosses in the gardens, offering prayers before gardening activity, building special houses in which cooperators could meet and eat, and collecting money for vague purposes. Even in the face of Mission reluctance and some Orokaiva opposition, Government finally stepped in to try to give it better direction; a Cooperative officer was trying to bring the situation under control when the volcano exploded.[8]

As final pieces in this background mosaic, the effects of World War II may be noted. When the Japanese moved in they formed labor gangs with the small number of captured whites, including Mission workers, later removing them when Allied attack was imminent. As battles ranged through the area, Orokaiva were drawn in as helpers, willingly or otherwise, on both sides of the lines. After the Japanese surrender, American forces built up large military establishments including airfields in the Buna-Oro Bay zone. Great numbers of Orokaiva were gathered together in work camps which were not unlike the present refugee camps as regards living conditions, food, and social structuring. In the wake of the war, War Damage Compensation representing considerable money wealth by Orokaiva standards came into the area. Some of the younger men who were "veterans" were given technical training at Higatura and elsewhere.

These Orokaiva were generally resistant to a war-stimulated movement to consolidate into larger settlements although it has had considerable vogue along the coast and in the Kokoda region. Typically, the new villages have been built in an open area, with houses drawn up like a military encampment on three sides of a square or rectangle. The inner square is used for soccer football, which is tremendously popular, and for other community purposes. Subsequent to the eruption, the Orokaiva who resettled along the jeep-roads outside the danger zone were encouraged by Government officers to build this type of village, and the houses were laid out under the official eye. First, the men left the relief camps to erect buildings, and were followed later by the women and children. These new settlements contain anywhere from 100 to 400 persons, with the kin and hamlet alignments usually kept through contiguous housing. Such units are within sight of one another, and from the air resemble a chain of fairly continuous settlements. Some family and hamlet groups, however, have inconspicuously avoided settling in these new villages although this has been difficult because Government has tried to keep a very tight supervision in case its judgment as to the danger perimeter has been wrong. A government post was established in each of the two main resettlement zones to facilitate this supervision.

Belshaw has observed this resettlement in a somewhat more advanced stage than was seen by the writer. He comments that in general the prime concern of the people was

8. Belshaw, *op. cit.*, pp. 249-253, gives a fuller account of this cooperative movement and its significance. Publications of the Anglican Mission also contain references, seen by the writer some years ago, but not available at the time of writing this paper.